

To the Coelestiall Christian Re-  
der, W. W. wisheth grace, mer-  
cie, and peace, with a true and liue-  
ly knowledge of our onely  
Lord omnisufficient Saviour  
and Redeemer CHRIST  
I E S V S.

**I** Doe offer and present  
unto thee (gentle Rea-  
der) heere published in  
Print, this little Treatise, first  
Written by that famous and god-  
ly learned Doctor in (CHRIST) Aristotle  
Schoole Martin Luther, in the a goode  
Germane or Duche tongue, for thing, the  
his owne Counirey-men: after more com-  
wards translated into Latine, by mon it is  
a learned man, named Iustus Lo- made, the  
mas, that it might bee common to better it is  
noe then it was before: now also  
hough plainly, yet faithfull-  
ly turned into English, for the bene-  
fite and commoditie of this our

To the Christian Reader,

Israel, by one most studiously care-  
full, and zealously desirous of thy  
profite. This excellent Preface  
The use of Will leade thee as a Lanterne of  
this pre- light to the better understanding  
face. of that most precious, most fruit-  
full and profitable Epistle of S.  
Paul to the Romans, which when  
thou canst well and wisely under-  
stand, first it will make thee rea-  
dy armed, well furnished and in-  
structed to withstand & answer  
all the popish Romanists (GODS  
greatest adversaries, and ene-  
mies to his Gospel) who stouilie  
maintaine and defend that mans  
workes doe merite and deserue  
salvation, and so present vs just  
and righteous before GOD: Se-  
condly it will teach thee a Chri-  
stian life & conversation: name-  
ly how thou oughtest to bring  
forth the worthie fruits of Faith



To the Christian Reader.

Which alone doth justifie vs before God, because it is (as it were) the hand whereby wee apprehend and take hold fast of the merits of Christs blessed Passion to be ours. Other branches of doctrine and manners there be in that notable Epistle good store. Use and peruse this prologue, and then it will lighten thy understanding verie much in this weighty matter of our salvation, in this chiefe and principall point of Christian religion: to wit, Whether wee be justified by the works of the Law, or by the mercie of God only, for the mediation of his Sonne, who was made a slaine sacrifice upon the Crosse for vs most wretched and miserable sinners. After that thou doest fully and persillie attaine to the true meaning of it, I doubt not but thou wilt (by the

43 helpe)

To the Christian Reader,

Tim 1.19

helpe of Gods holy Spirit working mightily in thee ) persevere and continue faithfull vnto the ende in this doctrine of faith taught heereby the Apostle. Onely bee strong in the LORD, fight a good fight, keeping faith and a good conscience: then surelie this godly doctrine will prepare thy heart in a strong defence, that the fiery darts of the Diuels Ministers by errors and falshood shall not wounde thee. Wherefore (gentle Reader) vse this Introduction to thy comfort & commoditie: Read and regard it; and giue God the glorie, who bee praised for ever and ever. Amen. Farewell in the Lord, and pray for me, as I daylie doe for thee.

Ephes. 2. v. 8. & 9. By grace are yee saved through faith, and that not of your selves. For it is the gift of God, & cometh not of workes: least any man should boast himselfe. A



A Methodicall Preface  
prefixed before the Epistle  
of S. Paul to the Romans,  
written by Martin  
Luther: and Englished  
by W. W.

**S**eing that this Epistle  
of S<sup>t</sup>. Paul written vn-  
to the Romanes, is the  
Method of the whole Scrip-  
ture, and the most absolute Epi-  
tome or Abridgement of the  
new Testament, that is, of the  
Gospell (which verily alone it  
both briefly and most purelie  
set out vnto vs) I account it  
worthie not onely of all Chri-  
stians to be knowne from their

*A Methodical Preface of M. Luther.*

Thee child- hood, yea & learned with-  
encie of out the booke, word by word:  
his Epistle but also (being by daylie and  
continuall meditation as it were  
chewed and concocted) even  
as well digested meate to de-  
scend and enter into our inner-  
most bowels: This Epistle is  
such a rich treasurie of spiritual  
wealth, and as it were a most  
plentifull *Copie Cornu*, that hee  
that readeth it a thousand times  
shall alwayes meete with some  
new thing not perceived be-  
fore. In so much that the rea-  
ding of this Epistle is most pro-  
fitable of all other, because it  
doth, as it were ascend higher  
in the doctrine of holy things, so  
in the knowledge of Christ in cer-  
learning the nature of faith, and  
in the knowledge of all spiritual  
affections: yea, the more it is  
handled



ther. *Before the Epistle to the Romanes.*

with-handled, the greater it groweth  
word: more pleasant and delightfull  
e and more precious and plenteous it  
were howeth and seemeth then be-  
even ore. Wherefore I thought it  
o de- labour well bestowed, it (ac-  
nner- cording to that measure of grace  
le is which I have received of God)  
itual might put to my helping  
most hand, and by this brieft Preface  
t hee prepare an entrie into it: to the  
imes and that it might more easilie  
ome and plainlie bee read and vn-  
be- derstood of al. Chiefely know-  
rea- ing that this Epistle (which  
pro- one alone ought to bee account-  
le it ed the *Index* and *Method* of  
gher all the Scriptures) hath beene  
ings, so obscured and darkened by  
st incertaine mens foolish Comen-  
andaries, Gloses, and vaine subtil-  
ties, that verie few Writers in  
it is many ages past have perceiued  
dled. A 5 the

*A Methodical Preface of M. Luther.*

the drift, scope, meaning, and intention of the Apostle, which notwithstanding of it self is most easie and plaine.

First of all we must diligently search out & labour to know the nature of words, and figurative speeches which the Apostle useth. And before all things we must learne to know what *St. Paul* meaneth by these and such like words: *The Law*, *Sinne*, *Grace*, *Faith*, *Righteousnesse*, *Flesh*, *Spirit*, &c. Other things though thou read diligently, thou loosest all thy labour.

This word *Law*, must not here be taken after the usual manner of the Philosophers, or according to common reason. Whereby it is to be defined a doctrine which teacheth men what to do, and what to leave undone.

For

Luther. before the Epistle to the Remans.

ing, and eernall worke for the most part  
which will breake out at length,  
is most though it be for a time dissem-  
pled: this oftentimes followeth  
illegent in such hypocrites. Wherefore  
to know (as he saith) thou which teach-  
d figurest another, teachest not thy  
the A selfe, that is, thou art ignorant  
ore althy selfe what thou teachest,  
know because thou art ignorant of the  
y the meaning of the law, how that  
e Law it is not satisfied but with the  
otconf inward affection and motion of  
Other the heart. The Law being done  
igent in the outward worke onely,  
abour is so farre from justifying, that  
st not it rather increaseth and aug-  
vfuallmenten our sinne, as Paul saith The Law  
rs, or in the 5. chapter of this Epistle encreaseth  
eason. Wherefore the better thou vn- sinne  
strine derstandest the Law, the lesse  
at to thou lovest the law: because it  
done, doth exact and requyre of thee  
For so

so many things quyte contrary  
to thy affections, and altoge-  
ther repugnant to thy nature.  
Heerevpon it is that in the 7.  
chap. hee saith: The law is spi-  
rituall: as if hee should say, If  
the law were carnall or morall  
doctrine onely, then it would  
bee satisfied by the externall  
worke. But seeing that now it  
is spirituall, that is, requyring  
the affect and spirit: it follow-  
eth, that no man can fulfill it,  
vlesse hee doeth those things  
which the law commandeth,  
with a chearefull heart, with a  
certaine ardent seruyencie of  
minde, and with all his affecti-  
on. Such a new heart, and such  
a seruent and chearefull affecti-  
on of the heart, thou canst not  
obtaine of thine owne strenght,  
or by thine owne merites: but  
onely



Further before the Epistle to the Romans.

Contrary nely by the operation and se-  
together instinct of the holie Ghost.  
nature. For it is the Spirit of God  
he 7. nely that giues a new heart,  
s spirit and that makes a man spiritual:  
ay, If and so being made spirituall, he  
morall may loue the law which is spi-  
would rituall, and may fulfill it, not for  
small care, or loue of commendation,  
ow it out with a chearfull and will-  
yring heart, and that hee may be  
low-carried violently (as it were with  
ill it, a certaine force) to doe those  
things which the law comman-  
deth, freely, and of his own ac-  
cord. So is that saying to bee  
e of vnderstood. The Law is spiri-  
fectuall, that is, the Law is not ful-  
such filled but by the Spirit, but by  
fectiua heart renewed by the Spirit.  
t not Therefore where there is not  
ngth, that renovation of the heart by  
; but the spirit, there remaineth that  
onely grievous

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griuous hatred of the law, a  
(which law neverthelesse of the  
selfe is iust, holy, and good) shap  
farre is it from fulfilling it.

Wherefore accustomme and his  
acquaynt thy selfe with this  
Phrase and manner of speaking  
which the Apostle heere useth  
It is one thing to do the work  
of the law, and another thing  
to fulfill the law. For it is a  
worke of the law when with-  
out grace, without the Spirit  
I. Workes of wee beginne to worke well, pre  
the Law. and when wee labour to fulfill ac  
the law by our owne proper  
strength and power of our freed  
will. But seeing that there al-  
wayes remaineth in the heart  
certaine servile feare and a most  
deadly hatred of the law, sure it  
is that such workes are sinne  
and haynous factes against the  
law

*Luther before the Epistle to the Romans.*

the law, and so doe not please God.  
The Apostle saith in the 3.  
(good) chapter: By the workes of the  
it. we shall no flesh bee justified  
in his sight. Heere therefore  
thou may know and acknow-  
ledge how the Sophisters and  
scholl doctors are farre wide  
from the truth, who teach and  
saye this wicked and blas-  
phemous assertion: that by our  
workes wee may prepare the  
spirit vnto grace. But how can  
we prepare for my selfe a way to  
fulfillace by that worke which I  
proceede with a stubborne, froward,  
and free vntoward heart, and with  
a repugnant affection: How  
can that worke bee acceptable  
to God which I doe not wil-  
lingly but with great grieve of  
heart, yea with extreme hatred  
against the law.

aw

To

2 To fulfill the law, is to d  
Fulfilling those things which the la  
of the law. commandeth with a cheeref  
and willing heart, that is, free  
and of thine own accorde to li  
vnto God, and to worke we  
though there were no law  
all.

Such a cherefulness, read  
ness, willingness, and arde  
affection; cannot come int  
our hearts but by the quickning  
Spirit and his lively impulsion  
and agitations in our heart, a  
the Apostle sayeth in the 5  
Chapter. Now the Spirit is g  
ven onely by faith in I E S U  
CHRIST, as the Apostle sai  
in the beginning. Faith com  
meth through the hearing o  
the Gospell, through which  
word Christ is preached vnto  
vs, to haue died, to haue been  
buried



M. Luth

before the Epistle to the Romans.

is to be buried, and to haue risen againe  
the law from death for vs. as hee saith  
thereof the 3. 4. and 10. Chapters.  
is, free therefore our whole justifica-  
de to li on is of G O D: Faith also and  
ke we he Spirit are of G O D: they  
o law come not of our selues. Where  
re let vs conclude that Faith  
one justifieth and that Faith  
one fulfilleth the Law. For  
faith through the merite of  
CHRIST obtaineth the holie  
spirit, which Spirit doth make  
s new hearts, doth exhilarate  
s, doth excite and inflame our  
heart that it may doe those  
s u things willingly of loue which  
le saith the law commandeth, and so at  
com the last good workes in deede  
ing o oe proceede freely from the  
which faith which worketh so mighti-  
vnto ily, and which is so liuely in  
been our hearts. This is the meaning  
uried of

of the third Chapter. For  
whereas hee had vtterly da-  
ned the workes of the law, a-  
might haue seemed to haue  
annulled and abolished the law  
by the teaching the doctrine  
faith, hee preventeth that ob-  
jection in these words. We do  
not (sayth he) destroy the law  
but rather establisth it. That  
wee teach how the law ma-  
truely bee fulfilled by faith.  
by beleeving in CHRIST IESUS.

Now it remaineth that we  
shew how this word (*Sinne*)  
taken in the Scriptures. *Sinne*  
in the Scriptures signifieth not  
onely the externall worke: but  
that whole force and nature o-  
peration incredulitie, as that  
wickednesse which wee haue  
by lineall descent (as it were  
from

*Mr. Lush before the Epistle to the Romans.*

er. From our great Graundiather  
erly daide Adam, which even vio-  
law, a ntly carrieth vs headlong  
haue d sinne, namely that wicked  
the la heart and all our reason, with  
ctrine (yea even his best and chie-  
that o ft) his strength and power  
We d herwith we can doe nothing  
the la se but sinne: so that then wee  
That e said to commit sinne, when  
w m y the efficacy of this originall  
faith. nne(as with a certaine violent  
IST I rce) wee are caried headlong  
to doe evill. There is no out-  
at we ward sinne done but first by  
inne) his naturall force and impul-  
Sin a sion a man is wholly and with  
th no l his affection caryed roundly  
ke: bu way to sinning. The Scripture  
tine o nd God himselfe, when they  
s tha oake of sin, they haue respect  
e hau nto this wickednesse of our  
were earts, vnto this naturall incli-  
from nation

*A Methodical Preface of M. Lush*

nation, that is, this vice of incredulitie, as to the fountaine of all other sins. Lyke as therefore Faith alone doth justify & alone doth obtaine the Spirit and power to fulfill the law & to doe those workes in deed which are only good: so onely incredulitie alone beleeve causeth sin, and exciteth and kindleth the flesh to sinne, and to commit evil workes, as we see it happened to Adam in Eden in Paradise Gen. 3.

Sinne is

principally

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tic

Wherefore Christ also in the Gospell calleth onely and chiefly incredulitie, sin. Job. 1. The Spirit (saith hee) shall not prove the world of sinne, because they have not beleeved in mee. Those workes which are truly good, even as good fruit cannot proceed and spring but



*1. Lash before the Epistle to the Romans.*

re of a good tree, that is, of faith  
ountain working in the heart: as con-  
is theariwise evill fruite can not  
justifome but from an evill tree,  
the Spat is, incredulitie of the hart-  
the law. Therefore this wickednesse  
is in dead incredulitie of the heart, is  
so onevery where in the Scriptures  
eefe called the head of the Serpent  
nd kind of the old Dragon, which  
s and was to be broken by that bles- Gen. 3.  
as wd seede of the woman, namely  
lam an HRIST,

But now to proceed: As con-  
also rning these two words *grace*  
ely and *gift*, they differ thus, *Grace*  
Job. 1. the favour, mercy, and free  
shall good will and benevolence of  
me, be O D towards vs.  
ceived. *Gift* is the holy Spirit him-  
which he whom God doth send in-  
od from their hearts whom hee hath  
ring-blen mercy vpon, and whom

3  
Grace  
what it is

4  
Gyft what

*A Methodical Preface of M. Luther*

he savoureth; as very well appeareth in the 5 chap. where he distinguishes gift from grace. Although now we have not the fulness of this gift or of the Spirit (because in this life there will alwayes remaine in vs remnants of sin which fight against the Spirit, as the Apostle sayeth in the 7 chap. and the 3 Galath. as also Moses sayeth in the 3 of Gen. that there will bee a conflict betwixt the seede of the woman and the seed of the Serpent) yet grace worketh this in vs that the reliques of sin shall not bee imputed vnto vs: but that we shall be reputed and accounted before God as perfectly and perfectly just. Neither is the grace and favour of God so imperfectly bestowed vpon vs: as we said the gift was. For

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*1. Luther before the Epistle to the Romans.*

well ap  
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God rather doth love and im-  
brace vs with a full favour and  
a right perfite goode will for  
Christs sake, who is our medi-  
ator, earnest penny and the first  
fruits of the Spirit. Therefore  
though remnants of sinne dayly  
doe glister and shine in vs: yet  
neverthelesse we are just before  
God, and sin is not imputed un-  
to vs throgh faith, which day-  
ly striveth and wargeth warre  
against the flesh.

So then you may vnderstand  
that place in the 7 chap. where  
the Apostle, though he was ju-  
stified in the Spirite, acknow-  
ledgeth himself yet to bee a sin-  
ner: and yet notwithstanding  
hee faith in the 8 chap. There is  
now no condemnation to these  
which are in Christ Iesus. As  
many therfore of vs as are justi-

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ified through faith in Christ, we  
are both sinners and just. Sin-  
ners by reason of the imperfection  
mortification of our flesh, and  
for that in this life (the reliques  
of sin remaining in vs) we can  
not haue or attaine the fulness  
of the Spirit. First because we  
haue through faith the first fruit  
and earnest of the Spirit: so that  
for our faith in Christ, God fa-  
therly favouring vs, doth not  
impute vnto vs that sin which  
remaineth in our flesh: neither  
doth judge vs vntill that sinne  
by death bee quyte broken, ba-  
nished, and abolished.

5. But now let vs speake some  
Faith what of faith. Faith is not a cer-  
tain colde opinion, or a wand-  
ring cogitation of a mans  
mynde, such a one as any man  
(hearing the historie of the  
Ghospell)



Christ, who before the Epistle to the Romans  
St. Simon (hospell) may foolishly ima-  
perfectione himselfe to haue.

th, and For certaine men (hearing  
reliques any things preached of faith,  
we can d seeing that they can dispute  
fulness any things of faith and of  
cause w Christ, and yet for all that by  
st fruit at knowledge, cogitation, or  
so that igent meditation, perceiue  
God fa emselues not to bee soorth-  
th no th incited to do gud works)  
which into that wicked and impi-  
neither s error, that they stoutly de-  
at sinne man to be justified by faith  
en, ba on: but that also works are re-  
yred. these me indeed hearing  
e some Gospel, faine to themselves  
a cer certaine opinion, and they re-  
wan lve in their mindes certaine  
mans d cogitations of Christ, thin-  
y man g then that faith is nothing  
f. the the dreaume of their owne  
ospell) and and those vaine cogitati-

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A fayned  
faith.

ons. And these men now and then boult out these excellent speeches. O ( say they ) if faith onely justifieth them, I pray you what say you to this? Behold, I haue heard the Gospell preached; I remember the history of Christ: Loe, I belieue and yet am not justified. True it is, for because this thy faith is nothing but thy owne bare and naked imagination and cogitation of faith which doth not inuovate thy hart, & which doth move thee nothing at all, there followeth no newnesse of life, no works of faith.

But a true faith is the worke of God whereby wee are regenerate and borne anew by his Spirit. Iohn I chap: whereby also our old Adam is quelled, & we being wholly trans-formed,

*Before the Epistle to the Romans*

wee are made (as the Apostle  
saith) new creatures to Christ,  
the holy Ghost being the life,  
and government of our hearts.

Wherefore faith is such an effe-  
ctually, lively, quick and mighty  
operation in our heart, that it  
cannot bee idle, but must needs  
breake out, and shew it selfe by  
good works.

Faith is  
lively and  
not idle.

Neither doth he that hath this  
faith care greatly whether good  
works be commanded or no.  
For though there were no law  
at all, yet by this lively impul-  
sion working in his heart, he is  
of his owne accord forced and  
caried to work true and godly  
Christian works.

Hee that doeth not his good  
works of such a lively affecti-  
on of the heart, is wholly in vn-  
beliefe, & a stranger and aliant

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from the faith, as many of these be which in schooles dispute & jangle much of Faith and good workes, not knowing what they speake, or what they hold and affirme.

A true definition of Faith,

Faith therefore is a constant trust and a sure confidence of the mercie of God towards vs, which is lively, and worketh mightily in our hearts, whereby wee commit our selves wholly to God, casting all our care vpon him: leaning and trusting assuredly to this Faith, wee are not affrayde to die a thousand times. For this so bold an assurance of the mercie and favour of God doth make our hearts merry, glad, and light: doth also erect, raise, and even ravish vs with most sweet motions and affections towardes God:



*Before the Epistle to the Romans.*

God: yea and doth so embol-  
den the heart of the true be-  
leeuer, that trusting to haue  
God on his side, hee is not a-  
frayde to oppose himself alone  
against all creatures. But it is  
the Spirit of GOD which gi-  
veth vs this heroicall heart and  
stout stomacke through faith,  
which working effectually in  
our hearts, doth incyte and in-  
flame vs to doe good. Now we  
haue this chearefull towardnes  
and forwardnesse, to the end  
that we might be most prompt  
and ready willingly and of our  
owne accorde to doe, tolerate,  
and suffer all things, whereby  
wee may bee obedient to so  
gentle and favourable a father,  
who through Christ hath in-  
riched vs with so great aboun-  
dance of his graces. It can not

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A lively  
cōparifon.

Fancies

Blynd Pa-  
stors

possiblie bee but that in whom  
soever this efficacy and lyfe of  
sayth is, it should dayly worke,  
fructifie, and giue increase to  
God. Even as it is vnpossible  
that a fire being kindled and  
flaming, should not giue light  
and cast foorth brightnesse,  
wherfore watch thou and take  
heed that thou doe not beleene  
either thine owne vaine songes  
and sounds of faith, thine owne  
foolish imaginations, or the  
vayne trifling stuffe of Sophi-  
sters. For these Sophisters haue  
neither wit nor wisdom. They  
are belly beastes borne onely to  
those feasts of schooles. But  
pray thou vnto God (who cō-  
mandeth by his worde that  
light should shine out of dark-  
nesse) that hee would shine  
brightly in thine heart, & that  
hee

*before the Epistle to the Romans.*

hee would create a true Faith  
in thee: otherwise thou shalt  
never beleue truly, though  
for the space of a thousand  
yeares thou diddest labour and  
study about such cogitations &  
imaginations, either of a faith  
heretofore gotten, or heereaf-  
ter to be sought for. This faith  
now is, that true justice which  
the Apostle calleth the justice  
and righteousness of God, that  
is, which onely is of force a-  
waylable and can stand before  
God: because it is the meere  
gift of God. And this faith doth  
transforme the whole man and  
makes him such a one, that (ac-  
cording to that common defi-  
nition of civill justice) he is rea-  
dy to giue and render to everie  
one that which is due to him.  
For seeing by that faith we are  
justi-

Righteous-  
nesse.

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justified and indued with the  
love of the lawe of God, then  
surely we so (magnifying God  
and the law) doe give that glo-  
ry vnto God which is due vn-  
to him. Also seing by that faith  
wee doe believe firmly that  
we are justified freely, and re-  
conciled vnto GOD through  
Christ, who every where is  
ready to saue vs, then by course  
we serue for our neighbour, &  
so againe render & attribute to  
euerie man that which is his.

*n* This righteousness of the heart  
we cannot obtaine by any inde-  
vour of our owne free will, or  
by our strength and merits. For  
as no man can see that lively o-  
peration; that is, faith of our  
hearts, but onely GOD: so no  
man can repell from himselfe  
that wickednesse and incred-  
litie



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litie of the heart but onely by  
grace and the Spirit of God: so  
farre we are from being able to  
deliver our selves from sinnes  
by our own power. Therefore  
though workes doe seeme to  
show gallantly and gloriously:  
yet notwithstanding whatsoe-  
ver is not of faith, is hypocrisie  
and sinne.

Now as concerning flesh &  
spirit which often are vsed in  
this Epistle: you must not take  
flesh to be (after the common  
manner) the desires and lusts of  
the flesh only, neither must you  
call the spirit only these things  
which are done spiritually in  
the inward corners of the hart.  
For the Apostle S. Paul (as also  
Christ himself in the 3 chap. of  
*John* doe call flesh, whatsoever  
is borne of the flesh, that is, the  
whole

6.  
Flesh wh  
it is.

C whole man body and soule, all mans reason wholy with all his chiefest and best powers: Because that all these thinges doe favour of nothing but flesh, & seeke after nothing but fleshly things. Wherefore thou shall call al those works flesh, which seeme to bee good, and make a beautifull shew of holy works, and yet are done without the grace and working of the holy Spirit of GOD in the heart. Which thing is plaine and evident by the 5 chap. to the Gal. where Paul reckoneth & counteth heresies amongst the fruits of the flesh. And in the 7. chap. to the Romans he saith, that the law is made weake, by reason of the flesh, which thing ought to be meaut not only of the vnchaste lusts of the flesh, but also of

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of the whole masse of corruption and wickednesse: yea briefly and chiefly of incredulitie, or vnbeliefe, which is the moste Incredulity  
the ground  
of all sinnes  
secret and chiefe sinne of all.

Contrarywise, thou shalt call the Spirit those spirituall things, even those externall 7.  
Spirit what  
it is,  
workes which proceede from a spiritual man, or from a heart innovated and made newe by the holy Spirit. That washing of the feete which Christ did to his Disciples, though it was an outward worke, yet it was spirituall. S

Peters fishing, to which hee returned being now justified in the spirit, was also spirituall. Therefore that is flesh, whatsoever a man doth, seeking and favoring only carnall and fleshly things. And that is Spirit, what-

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whatsoever is done within or without, wherewith a man exercising faith and Charity, doth seeke spiritual things. Vnlesse wee take these words in this sense, we shall neither vnderstand this Epistle of St. Paul, nor any other bookes of the diuine Scriptures. Therefore whether it bee *Isaiah*, or *Augustine*, or *Ambrose*, or *Origen*: briefly what writers soeuer they bee that vse these words otherwise, let not the authoritie of men moue thee any thing at all, but rather flee from them as from the plague and pestilence. But now let vs come to handle the Epistle it selfe.

A godly instruction  
for readers

Seeing therefore it is the duty and office of an Evangelist or preacher of glad tydings,

first



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first of all to preach the Law  
and to shew how that all men  
(which are without the circuit  
and compasse of grace and  
faith in Christ) are the sonnes  
and children of wrath, are sin-  
ners, and can doe nothing but  
sinne, that so they acknowledg-  
ing their milerie and wretched  
nesse with an humble and con-  
trite heart, might thirst after  
grace. the Apostle St. Paul in  
in this first Chapter doeth first *Chap. 1.*  
of all finde fault with the vn-  
beleete, and checketh and re-  
buketh those grosse sins which  
aptly & plainly were knowne  
to be manifest offences, as were  
the Idolatry and such grosse  
finnes of the Gentiles: as also  
are of those men which at this  
day being ignorant of GOD,  
voyde of grace, and without  
the

The māner  
of S. Pauls  
doctrine.

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the Spirit, doe liue in blindnes  
and darknesse. The wrath of  
— God is revealed by the Gospel  
(saith the Apostle) from hea-  
ven against al vngodlinesse and  
vnrigheteousnesse of men which  
withhold the truth in vnright-  
eousnesse. For though man  
might know by the Creatures  
that there was a God: yet not-  
withstanding his nature is euill  
and wicked, insomuch that it  
doth not glorifie him nor giue  
him thanks, but being blind-  
ded, doth alwayes giue over it  
selfe to worse and worse, vntill  
they doe not onely commit I-  
dolatrie and al kind of wicked-  
nesse, but also fauour them that  
doe them, and giue their con-  
sent and agreement to those  
which commit such things.

*Chap. 2.* In the second Chap. he doth  
more

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more at large shew that even these litle holy ones, and those glorious hypocrites (as namely the Iewes then, and now in these dayes all the Iusticiaries which go about by their owne strength and power to fulfil the lawe) are also sinners, who by dooing outwardly the goode works of the law: notwithstanding inwardly nourishing that grieffe of their heart, doe hate the law.

The Iewes  
as ill, or  
worse sin-  
ners than  
the Gentils

And these (as right hypocrites commonly vse to doe) are very quick to condemne other men, counting themselves holy and pure, when as they are full of malice and envy, fraud, deceit, & all kinde of filthinesse and vncleanesse, as Christ sayeth Mat. 23. And these are they which faining themselves holyc, con-

TECENE

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All are sin-  
ners.

temne and despise in very deed  
the great goodnesse of God, &  
according to the hardnesse of  
their hearts, heape and treasure  
vp to themselves wrath, against  
the day of wrath. *Paul* there-  
fore as a true Evangelist first of  
all preacheth the Law, conclu-  
ding all men alike to be sinners  
and denouncing to all the wrath  
of God. Wherefore they who  
marke well, by the power of  
their owne nature or free-will,  
are so farre from being any bet-  
ter than those grosse and open  
sinners mentioned in the first  
Chapter: that the Apostle cal-  
leth them obstinate, stubborne,  
men that cannot repent, aliants  
and strangers.

*Chap. 3.* In the third Chap. hee decla-  
reth that both the Jewes and  
the Gentiles are alyke sinners



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before God: notwithstanding that the Iewes are preferred & excell the Gentiles in this prerogative, namely, for that the promises of God did belong to them, & also for that the words and Oracles of God were committed vnto them. And thogh some of the Iewes did not believe, yet for all that their vnbeliefe made not the faithfull trueth of Gods promises vaine, voyde, or without effect: and to prove this, he alledgeth that place of the 51. Psalm: as it is written (saith hee) that thou mightest bee justified in thy wordes, and overcome when thou art judged. After this hee returneth to his cause and purpose, and proveth by the Scriptures, that all are equallie sinners without any exception, & that

Difference  
betwixt  
both Iewe  
and Gen-  
tile.

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that no man is justified by the  
workes of the law: but that on-  
ly by the lawe commeth the  
knowledge of sinne. Finally he  
teacheth the true & right wayes  
of righteousness and salvation.

All (saith hee) haue sinned, and  
are destitute and deprived of  
the glorie of God: but they are  
justified freely by his grace  
through the redemption that is  
in Christ Iesus, whom GOD  
hath set forth to bee a recon-  
ciliation through faith in his  
blood. And a little before: But  
now (saith hee) is the righteous-  
nesse of GOD made manifest  
without the law, being appro-  
ved by the testimonie and wit-  
nesse of the law and the Pro-  
phets, to wit, the righteous-  
nesse of God, by the faith of Je-  
sus Christ vnto all and vpon all  
that

The hyc  
way to  
righteous-  
nesse is by  
fayth in  
Christ.

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that beleue. So then the lawe  
is established through faith, al-  
though workes and glorying in  
the workes of the law are ex-  
cluded by faith.

Seeing therefore in the three  
former Chapters, hee hath  
taught, that all men are sinners:  
& also sheweth that only faith  
in Christ, is the way vnto righ-  
teousnesse, and meanes to justi-  
fication, by and by in this

fourth Chap. he answereth to *Chap. 4.*  
certaine objections and cauils.

As for the most part, when  
Christ or faith is taught (that  
is, that our workes are nothing,  
that wee are onely justified by  
faith) streight wayes certaine  
Iusticiaries object: If faith a-  
lone doth iustifie, then we must  
cease altogether to doe good  
workes, then good workes are

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to be omitted and left vndone.

The Apostle answereth, proposing the example of Abraham: *What shall wee say then, that Abraham our Father hath bathfound concerning the flesh?*

*Did hee merite nothing at all by his workes?* He concludeth, that

Abraham was justified onely by faith without any workes, insomuch that the Scripture saith, that Abraham (before he was circumcised) beleeeved

GOD, and it was counted and reputed vnto him for righteousness. *Gen. 15. 6.* If therefore

the worke of circumcision which GOD commaunded

(which was a precious worke of obedience) profited Abra-

ham nothing to justification, then it is most sure & certaine,

that there is none other worke which



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which is available to justification. But as circumcision being an outward signe, was vnto Abraham a seale of his righteousness by faith: so good works are onely an externall signe, which doth not iustifie, but which doth signifie vnto men, that a man is inwardly justified before God, and they doe testifye and approue as certaine signes and fruits, that liuelie faith, which worketh in the heart. By this, as by the most graue, weighty, and authentik example, the Apostle doth confirm, & build out of the Scriptures his doctrine of faith delivered out, and taught in the third Chapter. Furthermore, the Apostle allegeth the testimonye of David in the 32. Psalme to proue this matter. Also in which

An apt similitude

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most plaine words hee affirmeth that a man is justified by the imputation of righteousness, without works: althogh (as I haue said before) workes doe follow those that are justified by Faith. Moreover hee dilateth and amplifieth the example against all other workes of the lawe, inferring that the Jewes are not therefore straight way the true heires of Abraham, because their stocke and pedigree is derived from the circumcised Abraham, or because they received the lawe, vnlesse they tread and follow the steps of faith, and beleeving in Christ, imitate the faith of Abraham: specially and chiefly, seeing that Abraham before the law (whether it were of Moses or of the circumcision) was  
justi-

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justified onely by faith, and called the father of many nations, that is, of all beleivers. Finally hee concludeth thus: Seeing that the lawe cannot giue that effectuall working, whereby it may willingly and chearefully be satisfied: also seeing that the grudging and murmuring stirred vp by the law, abideth and remaineth in vs, and disdaineth & taketh it grievously that there should bee any positive law set downe for her, I say that this hatred against the law, and the law giver God himselfe still continuing, it cannot bee that the workes of the law should please God: Nay rather seeing they proceed from a heart that abhorreth the lawe and God, they are nothing else but sinne, and doe alwayes incense and  
C 2      kindle

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kindle the indignation & wrath of God. Wherefore Faith only doth obtaine the blessing and grace promised to Abraham. Now it is not written for him onely, but also for vs (as Paul saith in the latter ende of this Chapter) that faith might also bee imputed and reckened to vs for righteousness.

In the fifth Chapter, hee intreateth of workes, and of the fruits of faith which bee these: peace, joy of conscience, loue towards GOD and our neighbour: a profitable, couragious & bold confidence: and a stout and manfull perseverance and patient in tribulations and afflictions, for streight way these fruits follow, wheresoever this true faith is in the heart. Surely that most excellent riches, and  
aboun-



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aboundant wealth of the grace  
of God offered, and exhibited  
to vs in Christ (whom GOD  
would haue dye for vs, when  
wee were as yet weaklings, yea  
enemies to God) if so bee, by  
faith it be knowne & acknow-  
ledged of vs in our hearts, it  
cannot but inflame vs, and mak  
vs strong and able to doe most  
willingly, cherefully, and rea-  
dily, all those things which we  
know will please this our most  
gentle Father. Therefore the  
chiefe sentence, drift and scope  
of this Epistle stands stedfast  
and sure, namely, that by faith  
alone wee are justified, without  
workes, and yet for all that  
good workes are not condem-  
ned. For those workes that in-  
deed, and truely may be called  
good, and those good fruits doe

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follow faith, and wheresoever faith is, it cannot choose but worke: Like as the flame cannot but giue good light. Of these that be truly good works the Iusticiaries (who have nothing so rife in their mouths, as works, works, works) knowe nothing at all: They doe but only imagine in themselves certain cold works, which becaus they haue no sparke of faith in them, are voyde of all spirituall affections: as joy, peace of conscience, and that bold trust and assurance in God and are rotten fruits of a rotten tree. After this the Apostle maketh a pleasant digression, shewing how sin & righteousness, also how death & life came vpon vs. And there he compareth these two, Adam and Christ. Wherefore he reasoneth

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soneth thus: It was therefore The Apo-  
needfull and necessarie, that stles argu-  
Christ should bee sent, who ment.  
should make his righteousnesse  
to be ours, by the new birth or  
regeneration in faith & the spi-  
rit, even as the old man Adam  
by propagation left vs his sinne  
through that old generation ac-  
cording to the flesh. Againe, by  
this argument aanother proposi-  
tion is surely grounded, namely,  
that no man by his own strength  
& power is able to deliver him-  
self from sin, or to iustifie him-  
self. For it was not in our choise  
to be borne, or not to be borne  
of the old Adam, & according  
to the flesh, which by other ar-  
guments is evident, and cleare  
enough. For if the law of God  
(which surly, if any other thing  
in the world might haue iustifi-

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ed, ought to haue prevailed and  
availed for righteousness) doth  
not only not justifie, but rather  
increaseth & augmenteth sinne  
in vs, namely, that grudging &  
fretting of our nature, dayly sto-  
macking & murmuring at God:  
yea the more it doth presse vs,  
the more it stirreth vp sinne in  
our nature, which goeth against  
all whatsoever is forbidden.

*Nitimur in  
vetitum  
semper cu-  
pimusq;  
negata.*

Therefore the more perfectly we  
know the law the more misery  
we behold in our selves, and we  
see the better how that wee  
have more need of Christ.

*Chap. 6.* In the 6 chap. hee handleth  
that great and chiefe worke of  
faith, to wit, the warfare & con-  
flict of Christians betwixt the  
flesh & the spirit. For the flesh  
fighteth against the spirit, and  
the spirit wageth warre against  
the

*The war-  
fare of  
Christians.*



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-flesh, to the end that the desires of the flesh, & reliques of sinne, which remaine in vs after iustificatiō, might be quite suppressed, quelled, & quenched in vs.

And in this chap. the Apost. teacheth, that we are not so justified & freed from sin by faith that sin is quite taken away, and altogether abolished in vs: but that the reliques of sinne as yet remaine in vs. Nevertheles these remnants of sinne are not laid to our charge, by reason of faith, which continually wrestles with the desires of the flesh. wherfore as yet, becaus we live in the flesh, that strife & combat indureth in vs, & they that are already justified have enogh to doe, & haue labour enough to turne them vnto: yea all their lifetime they maye toyle vntill

Reliques  
of sinne.

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Mortifica-  
tion.

they sweat againe, by indeavour-  
ing to tame their fleshe, to re-  
presse the lusts of it, & to make  
it subject vnto the Spirit. And  
by that mortification of our  
flesh, & newnes of our spiritual  
life, we expresse the Death and  
the Resurrection of Christ, as  
also that signe of mortification  
in Baptisme, which doth signi-  
fie and represent vnto vs no o-  
ther thing, but this continuall  
mortification of the flesh, and  
dayly vivification & quickning  
of the spirit. For Baptisme, that  
is, this mortification doth work  
in vs so long, vntill sin being a-  
bplished and abandoned by the  
death of our bodies, wee rise in  
our bodyes with Christ, and  
raigne with him for evermore.

And this thing (namely, the  
dayly mortificatiō of our flesh)

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we may performe, because we are not vnder the law: but vnder grace. Now what it is, not to bee vnder the law, must not be so vnderstood, as though it were lawfull for vs to do what wee list: but not to bee vnder the law is this, that our hearts are so made new by the spirit, through faith, that freely, willingly, and of our owne accord, wee may doe that which the lawe requyres, though there were no lawe at all. For grace doth endue vs with the loue of the law. Wherefore we being justified, haue no more the law against vs, but agreeing with vs. To bee vnder the law, is to worke without grace, and not to bee able to fulfill the lawe, where there cannot choose but bee sinne.

What it is, not to bee vnder the Law.

What it is, to be vnder the Law.

And

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And this now at length is the true liberty and freedome from the law and sin, of which the Apostle heere disputeth, even vnto the end of this Chap. As for this libertie it is such, that wee may willingly from our hearts doe good without any exaction of the law. Therefore it is a spirituall libertie which doth not take away the law: but giveth and imparteth a certaine power, and spirit to fulfill the law: namely, a cherefull mynde, a ready will, and fervent desire to worke well, whereby it doth then satisfie the law: insomuch that it hath not any thing to exact at his hand, or to charge him with-  
A fit & apt  
similitude. Even as if thou were en-  
debted to a certaine creditor of  
thine, & didst owe him a great  
summe



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summe of money, thou mightest  
after two wayes satisfie him,  
and so discharge the debt: First  
by a free forgiveness of the debt,  
and cancelling of thy handwri-  
ting. Secondly, by suretie of a-  
nother man, who will giue his  
faith and truth for thee, pro-  
mising to stand to the payment  
of all the foresaid money, and  
so by his word and faith given  
for the obligation, wherewith  
thou wast bound, may be blot-  
ted and cancelled, as voyde, &  
of none effect. Likewise Christ  
hath delivered vs from the law  
as from a creditor. Wherefore  
that libertie is not carnall, wher-  
by it is lawfull to do what thou  
wilt: but is altogether labour-  
some and paynesfull, which wil-  
lingly doth good workes: so  
that it needs not any exaction  
of

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of the law.

Chap. 7. In the seventh Chap. he confirmeth this by a certaine similitude of marriage, betweene the husband and the wife. For  
simili- even as the woman if her husband be dead, is delivered from  
ude-to the law of the man: not so freed  
roue the that shee may not marry, but  
berty frō rather contrarie: now first of all  
he-law. she is freed indeed and truely, that shee may marry another man, which she could not doe before she was deliuered from her former husband: so also our conscience is dead to the lawe, as long as old Adam liveth in vs. But when this olde Adam is mortified by the spirit, there is then libertie for both parties, like as I haue said there was betwixt man and wife. But the conscience is not free, so that it  
can-

*before the Epistle to the Romans.*

cannot at all doe any worke:  
but rather so that now hee be-  
ginneeth to cleaue vnto another,  
even vnto Christ, that it should  
bring forth fruite vnto God.

After this, hee doth at large  
explicate the nature of sinne, & The nature  
of sinne.  
of the law: shewing the lawe  
to bee the force and power of  
sinne. For the olde Adam or na-  
ture, how much more it is pres-  
sed downe by the law, (which  
of his owne strength hee can-  
not fulfill) so much the more it  
doth fret and fume against it.  
And no maruell, seeing it can  
doe nothing of it selfe, but sin.  
Therefore the law is vnto it a  
punishment, and death: not that  
the law is euill: but this is done  
through the fault of our owne  
nature, which taketh it grie-  
uously, that any good should be

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exacted of it which she cannot fulfill: not vnlike a sickly weake man who is heavily displeased, if any man requyre of him to doe those works, or that maine strength which is in a sound & strong man.

The nature  
of the law.

Wherefore Paul heere inferreth, that the law, the more exactly & throgly it is known doth worke in vs nothing else, but this, that it doth the more shew our sinne and increase it: by which it doth slay vs, and mak vs guiltie of eternall death and of the wrath of God. But of this matter no man can dispute better than he whose conscience hath felt & had triall of the terrour of the Law: whose conscience hath felt that shaking and quaking (as it were) the verie foundations of the earth.



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earth, and who hath well perceived it at some time or other to haue caused a great tumult in his heart. Therefore we haue neede of a more effectuall and mightier force in our hearts to iustifie vs, than the Law is.

Truely they that haue not so knowne the law, they are altogether blind, & walk in this life in a certaine bolde confidence, thinking that they can fulfil the law by their works: not considering at all, how that the Law doeth imperiously require the whole heart, and all the affection. Wherfore these men behold not the end of the Lawe: onely they view the covered and hid face of *Moses* without grace, who are like perpetually to perish in their vaine works.

After these matters, the Apostle

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The strife betwixt the flesh and the Spirit in one and the same man doth strive and wrestle together: & hee exhibiteth himself vnto vs, as an example (though hee was justified.)

Whereby we might learne this mortification of the remnants of sin. Now he calleth both the Spirit and the flesh, a certaine law. *I haue found* (saith he) *a law in my members contrarie & repugnant &c.* For like as the law of God doth vrge and exact those things to bee done of vs, which God wold haue done so the law of the members or of the flesh, doth incite and compell vs to carnall things, contrary to the spirit. Againe, on the other side, the spirit doth labour mightily against the flesh, moving vs to spiritual things. And this

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this conflict & combat dureth  
so long as wee are clothed  
with this flesh. In this  
man the strife is mightier and  
stronger: in that man more re-  
misse & faint: in everie man ac-  
cordingly as the spirit, or flesh  
is in him, stronger or weaker:  
notwithstanding one and the  
same man is that flesh & spirit,  
which so strives and wrestles  
with himselfe, yntill (Sinne be-  
ing quyre abolished) hee be-  
come spirituall,

In the 8 chap. he comforteth  
those which fight so with their  
owne flesh: also hee declareth  
that the reliques of sin can not  
hurt vs: that there is no condem-  
nation to them that are in Iesus  
Christ, which walke not after  
the flesh, but according to the  
spirit. Furthermore, hee doth

*Chap. 8.*

A comfort  
for the af-  
flicted con-  
science.

ex-

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explicate at large the nature of the flesh & spirit, shewing that the spirit is given to man onely by Christ. He that hath not the spirit of Christ (saith hee) the same man is none of his. Again, as many as are led by the spirit of God, they are the sonnes of God. For it is the Spirit alone which doth innovate & renew our hearts, which doth make them spirituall, which doth incourage vs with sweet and loving affects and motions: lastly which doth giue testimonie & beare witnes vnto our spirits, that we are the very sonnes of God, teaching vs that wee (although sin doth boyle with rage within our flesh) haue God for our Father, & may account our selves his sonnes, if so bee that we doe dayly by the spirit  
wrestle



*before the Epistle to the Romans,*

wrestle against the flesh.

Now because nothing is more profitable to the mortifying of the olde Adam the flesh, than the crosse, tribulation & affliction, that is, the Apostle doeth heere comfort vs in these tribulations, affirming that the Spirit doth make intercession, and request for vs with sighes that cannot be vttered & expressed: also that all the creatures, being subject to vanitie & abuse, doe even groane & travell in paine together with vs, vntill this bodie of sin be abolished, and the glory of the sonnes of God bee revealed. Thus wee see that these three last Chapters, doe vrge nothing so much, as this onely and chiefe worke of our faith, namely, the mortification of our olde Adam, which is the

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the flesh.

*Chap. 9.* In the 9. 10. and 11. Chap.  
*10. & 11* he handleth the matter of Pre-

destination. For all the rest depend vpon that: namely, who should receiue the worde, and who should not, who should belieue, & who not, who should bee freed from sin, who should bee blinded, who should bee damned, and who should bee justified. Seing therefore that both the sending out of the preachers of the Gospell, and the word it self be of God, it is certaine that it lyeth in Gods hand onely to iustifie vs. And surely this stable sentence and

Predestina-  
tion must  
bee taught  
& preach-  
ed,

immoveable necessitie of pre-  
destination, is a most necessary  
doctrine to bee taught. For we  
are so weake that if it were in  
our handes, very few or rather

none

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none should bee saved. For the  
Devill wold overcome vs. Yet  
now seeing this sentence & de-  
cree of God is most sure & cer-  
taine, so ehat it cannot be chan-  
ged or altered by any creature,  
we haue then good hope to o-  
vercome at the length these re-  
liques of sinne, although that  
now they rage in our flesh.

But these curious men (who A Caveat  
for curious  
Christians.  
before they haue learned Christ  
& the vertue of his Crosse, doe  
search the profunditie & depth  
of predestination, labouring in  
vaine to inquire whether they  
are predestinat to life or death)  
must bee rayned, strained and  
kept back with some holy bri-  
dle. For without all doubt,  
these men by this their foolish  
curiositie, will leade & learne  
to cast themselves headlong in-  
to

*A Methodical Preface of M. Luthor*  
to the confusion of their con-  
science, or into the bottomles  
pit of desperation. But thou  
(deare Christian) see that in  
reading & learning holy things  
thou follow the order and me-  
thode set downe heere in this  
place by the Apostle.

Learnethis  
godly Me-  
thode,

First of all learne the know-  
ledge of Christ, that thou maist  
acknowledg that al thy strength  
and power availeth to nothing,  
but to sinning. Furthermore,  
that by faith thou mayst daily  
wrestle with thy flesh, as hee  
hath taught thee in the 7. first  
Chapters. Finally, after that  
thou bee come to the 8. Chap.  
that is, after that thou hast tryd  
the crosse and tribulation, after  
thou hast had experience of this  
wholsome mortification, often  
to bee repeated, then first of all  
will



*Before the Epistle is the Row*

Will this necessitie of predesti-  
nation, waxe sweet vnto them,  
then thou shalt first seele in the  
9. 10. and 11. Chapters, how  
full of comfort and consolation  
this doctrine of predestination  
is. For vlesse thou hast had ex-  
perience and tryall of tribulati-  
on: vlesse thou hast felt thy self  
to have beene brought some-  
tyme even vnto the gates of  
hell (as wee see in David and  
other Saints) thou canst not  
beare or brooke this doctrine  
and sentence of predestination  
without perill and danger, with  
a certaine murmuring & grudg-  
ing of nature against G O D.  
Therefore it is needfull and ne-  
cessarie that olde Adam should  
first be mortified, that the sense  
of the flesh should bee beaten  
down, that the sucklings should  
first grow vp in Christ before

Predestina-  
tion onely  
comfortable  
to those  
which are  
well exerci-  
sed in af-  
fections.

they drinke of this sweete Cup  
of wine. For even heere also  
there is in every one a certaine  
infancy & childhood, who hath  
in the meane time neede to bee  
fed with milke, vntill hee bee  
acustomed to eat stronger meats.

*Chap. 12* In the twelfth chapter hee  
doeth annex and adjoyne cer-  
taine admonitions and precepts

*The second part of this Epistle concerning Christian conversatio* For this order the Apostle is  
wont to obserue in all his E-  
pistles, that first hee doth teach  
Christ and Faith: afterwardes  
he doth exhort to good works,  
and a continuall mortification  
of the flesh. Wherefore he doth  
teach heere good workes in  
deed, and the true worship of  
God. And heere he maketh all  
Christians to bee Priests, com-  
manding them to offer not mo-  
ney, either Oxen or Gotes (as  
it was the custome of the Law)  
but

but to offer themselves a spirituall sacrifice, mortifying the old Adam. Furthermore hee doth delyver out most briefly vnto vs the institution and instruction of Christian maners: as how we shold teach, preach, rule, and govern, namely, in the Church: how we should serue our neighbour, how we should suffer tribulations: to be brieft, how it becometh a Christian to behaue himselfe towardes his friends and enemies. And these are truely good workes of a Christian man, which do flow out of Faith, as from a fountaine and head spring: Yea which doe even make a violent eruption. For faith (as I haue said) is not ydle: But the workes of the Iusticiaries which are done without this lively flame of they are, Faith in the heart, are but hypo-

A spiritual  
priesthood.

Papistes  
workes wh

*A Monarchical Preface of M. Luther*  
crites purple show, and fained  
colours, wherewith they paint  
themselves outwardly, which  
as inwardly they are full of ha-  
tred, avarice, filthines, & deceit.

*Chap. 13*  
Obedience  
to the Ma-  
gistrate.

In the 13. chapter hee teach-  
eth vs to bee obedient to earth-  
ly and worldly Magistrates, see-  
ing that all power is of GOD.  
For though the administration of  
the sword, and these politicall  
and civill Lawes doe helpe no-  
thing to the justification of the  
heart: notwithstanding because  
that power and authoritie is or-  
dained and appoynted of God,  
to the maintenance and prefer-  
vation of the peace of the com-  
mon wealth, that malefactors  
might bee punished, and good  
men defended: therefore it is  
to be revered and honoured  
even of the Saints of God and  
righteous men, which other-  
wise stand not in neede of that



*Before the Epistle to the Romans.*  
authoritie. At the last he com-  
prehendeth summarily all duties  
in this one worde Loue. And  
whereas he proposed Christ as  
the cause & author of our righ-  
teousnesse, now heere after a-  
nother sort hee proponeth and  
setteth him forth as an example:  
namely that wee imitating and  
following Christ, should so  
serue our neighbour, as Christ  
hath served vs.

Loue is a  
short sum  
of all Chri-  
stian due-  
ties.

In the 14. Chap. hee teach-  
eth that the weake in faith not  
as yet expert and cunning in  
Christian libertie, ought to bee  
patiently tolerated and borne  
withall through loue: also how  
wee ought to vse that libertie  
not to any offence, but to the  
instruction and edifying of the  
weake conscience of our neigh-  
bour. For vnlesse the offending  
of the weake bee diligently and

*Patience.*

*A Methodical Preface of M. Luther.*

Warely avoyded, there will follow a discord and contempt of the Gospell: whose dignitie and renoune it stands vs greatly vpon to conferue and keepe inviolate. Wherefore it were better to yeeld for a tyme to the weake in faith, vntill they bee confirmed, than that the Gospell should bee contemned or suppressed. And this is the cheffest worke of Christian loue and Charitie, which verie many in these our dayes haue neede of, who abuse their libertie by eating of flesh, & by other means, hurting weake consciences, yea making them to stumble as it were in the entry and doore of Christianity, before they know the liberty of Christ, and the way of righteousness.

*Chap. 15*

In the 15. Chap. yet once againe hee proposeth Christ to

bee

*before the Epistle to the Romans.*

bee followed, that by his example wee should support and beare with the weake whosoever they bee, whether sinners; vnlearned, rude, and vnskillfull, or those which otherwise are euill mannered, or of naughty conditions. For even thole are not streight way to bee condemned, but rather to bee tolerated and suffered vntill they be better amended. So our Saviour Christ (as wee see in the Gospell) did beare with our sins and offences: yea and at this day doth tolerate our sinnes, errors, and imperfections, ever reaching his right hand to helpe vs, ever ayding vs through his vn-speakable mercie.

Weak brethren ought to bee considered.

Moreover hee prayeth for the increase of their faith, peace, and joy of conscience, also praising them, and committing the

*A Metrical Preface of M. Luther*  
to GOD: yet once againe hee  
commendeth also and magnifi-  
eth his office, namely how hee  
may glory in that hee handleth  
and medleth with Gods busi-  
nesse and matters, how that he  
doth and hath preached through  
the grace which hee hath re-  
ceived of God, being also called  
from heaven by God, and not  
by any man. By and by after,  
(setting before them the ex-  
ample of the Macedonians in-  
sted of a little *Exordium* or in-  
sinuation) hee doth verie civi-  
ly take an occasion to beg and  
craue almes of them for the  
poore Saintes in Hierusalem. of a  
To bee briefe, whatsoever this our  
most Apostolicall breast doeth,  
or speaketh it is meere Charity  
and loue, meere works of faith  
and of the Spirit.

Almes to  
be given to  
the poore  
Saints.

Thus thou hast (gentle reader)



*Before the Epistle to the Romans.* The Epistle  
der) heere in this Epistle most to the Ro-  
fully & absolutely set out what mans a suf-  
soever appertaineth any way ficient doc-  
either to Christian life, or iusti- trine for a  
fication: what Christians ought Christian  
chiefly to learne, namely what man,  
the law is, what the Gospell is,  
what sinne, grace, faith, justice  
or righteousnesse, Christ, God  
good workes, charitie, loue &  
hope is: briefly in what thing  
the summe of all Christianitie  
doth consist: how a Christian  
ought to behaue himselfe to-  
wards his neighbour, whether  
they bee good or bad, weake,  
or strong, friends or foes. Last  
of all how wee should behaue  
our selves towards our selues,  
the Apostle doth so diligently  
fortifie and strengthen all these  
things by Scripture, and so con-  
firmeth them by his own example:  
the example of the Prophets,  
der)

*A Methodical Preface of M. Luther*  
that thou canst not heere desire  
or wish any thing more, or  
more plaine and manifest. For  
(no doubt) it was the Apostles  
minde to comprehend in this  
Epistle summarily, & to handle  
compendiously the whole Gos-  
pell, and whatsoever belong-  
eth to Christian learning and  
instructiō, also to prepare a me-  
thode and bricfe introduction,  
vnto all the writings of the old  
Testament, uamely, Moses and  
the Prophets. For whosoever  
hath read this Epistle well, and  
thoroughly digested it in his  
minde, that man hath a moste  
sure and certaine methode to  
all the old Testament. Where-  
fore as I admonished before, so  
heere nowe I doe exhort you  
that you would (as Moses doth  
in the 11 chap. of Deut.) lay  
vp these things in your hearts

A profit-  
table ex-  
hortation.

your childre

before the Epistle to the Romans  
to the end that by a continual  
recording & repeating of them  
they may be made by all means  
most familiar vnto you.

Chap. 1

The last chap. containeth sal-  
utations or commendations to  
which hee adjoyneth a verie  
good and most necessary admo-  
nition, namely that we should  
shunne & elchue (as the plague  
and extreame infection & poy-  
son of faith) the doctrines and  
Traditions of men where-with  
the Gospell and worde of God  
being contemned) the false A-  
postles do seduce & withdraw  
from Christ the hearts of the  
simple. For the Apost. foresaw  
in the Spirit, that there should  
arise and spring certaine Ro-  
manistes (for they are not wor-  
thy the name of Romans) out  
of Rome, and Romans: who by  
their wicked and blasphemous  
most diuillish and satheanical de-

Traditions  
not to be  
received.





